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NOTES

ON

SABBATH SCHOOL

LESSONS.

SECOND SERIES.

Thou shalt teach them diligently unto thy children.—*Deut. 6. 7.*

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THE following is a Second Series of Lessons prepared for Sabbath Schools and Bible Classes, by direction of the Synod of the Presbyterian Church of Canada.

BELLEVILLE, C. W., 9th July, 1856.

SABBATH SCHOOL LESSONS.

FIRST QUARTER.

No. 1.—Passage of Jordan. Joshua 3, 14—17.

Moses was now dead, and Joshua was the leader of the Israelites, who after 40 years wandering in the wilderness were about to enter Canaan. *Jordan* was a river which flowed through the Sea of Galilee into the Salt or Dead Sea : it was now swollen by the rains of spring. The *Ark of the Covenant* was a small chest, covered on all sides with gold ; its lid was of solid gold, on which were two cherubim of gold. It contained the tables of the law, (Ex. 25, 16,) the Book of the law, (Deut. 31, 26,) Aaron's rod, (Numb. 17, 10,) and the Pot of manna, (Ex. 16, 33 & 34.) It was a symbol of the Divine presence and a distinguished type of Christ.

LESSON —1. Through all trials God can bring his people in safety, as he brought the Israelites

through Jordan (Is. 43, 2.) 2. Through death believers must pass into heaven, as did the Israelites through Jordan. 8. The presence of Christ, like the ark of the covenant, opens up a safe passage into glory. 4. Let us follow Christ through all dangers, as did the Israelites the priests through the swelling waters, and in face of their foes.

No. 2.—Fall of Jericho. Joshua 6, 12—20.

The Jordan had been crossed ; the manna had ceased ; the Israelites were encamped at Gilgal, and Joshua had seen Christ as the captain of the Lord's host. (chap. 5.) The *city of Jericho* was situated west of the Jordan,—it was sometimes called the city of palm trees,—it was rebuilt by Hiel, whose first-born and youngest sons died in accordance with the threatening. (Josh. 2, 6 and 1, Kings 16, 34.) *Seven* is frequently used in Scripture as the symbol of completeness. *Rahab* had received two spies, concealed them under flax on the house top, and given them important information respecting the land of Canaan. She afterwards became the wife of Salmon, from whom Christ was descended according to the flesh. (Ruth 4, 20 ; Matt. 1, 5.)

LESSONS.—1. Works of necessity may be performed on the Sabbath, as by the Israelites in taking Jericho. 2. Great is the power of faith, for by faith the walls of Jericho fell down, and Rahab perished not with them that believed not (Heb. 11, 30 and 31.) 3. The Spirit of God can make the

simple preaching of the Gospel, like the sounding of the trumpets, the means of bringing down Satan's strongholds.

No 3.—Sin of Achan. Josh. 7, 16—26.

After taking Jericho, the Israelites attacked the city of Ai, near Bethel, but were defeated; (verse 5,) the cause of this was sin in the camp of Israel, (v. 11 & 12,) which must therefore be sought out and punished. The sin of Achan was progressive—first he saw, then coveted, then took, then concealed the garment, gold and silver. The taking of such spoils had been forbidden. (chap. 6, 18.) Achan was proved guilty by the Lot—by his own confession, and by the discovery of the gold in his tent. The Lot was to be used only on solemn occasions, in a devotional spirit when ordinary means failed. The name *Achar*, given to the scene of this transaction, signifies trouble.—See 1 Ch. 2, 7, where Achan is called *Achar*, the troubler of Israel, and Hosea 2, 15.

LESSONS.—1. Sin, however secretly committed, as in the case of Achan, is sure to be found out and punished (Numbers 32, 33.) 2. As the Israelites suffered generally from the sin of Achan, so the sins of individuals are often injurious to others.—3. Sin ought to be carefully purged from the heart, from the family, and from the Church. (1 Cor. 5, 7.)

No. 4.—Caleb Rewarded. Josh. 14, 6—15.

Canaan was now being distributed among the tribes of Israel. Caleb had acted the part

of a faithful spy. (Dent. 1, 35 & 36.) *Kadesh-barnea* was on the south eastern border of Palestine. Hebron was promised to Caleb. Hebron was formerly called Kirjath-arba, that is, the city of Arba, who was the father of the Anakim, a race of giants. It afterwards became a city of refuge. Here David reigned seven years, and here Absalom raised the standard of rebellion. When it is said (v, 14,) that Caleb *wholly followed* the Lord, the meaning is, that he sincerely endeavored, on all occasions, to promote the glory and obey the commands of God.

LESSONS.—1. Like Caleb, we should serve God in the face of all discouragements. 2. God promises to bestow upon his faithful servants an inheritance in the heavenly, as he did to Caleb in the earthly Canaan. 3. Like Caleb, it is our duty and privilege to plead with God the fulfilment of his promises. 4. God's promises extend not only to believers, but to their children's children throughout all generations. (Verse 9, and Ps. 103, 17.)

No. 5.—Cities of Refuge. Josh. 20, 1—9.

The appointment of the cities of refuge was intimated to Moses. (Numb. 35, 12—14.) The *avenger of blood* was the near kinsman of the deceased. Between the cities of refuge and Jesus Christ, there are several points of resemblance. Thus (1,) the *names* of the cities are applicable to Christ,—*Kadesh* means holy, so is Christ, (Heb. 7, 26); *Shechem* means shoulder, or government, and so the government is on the shoulder of

Christ (Is. 9, 6) ; *Hebron* means fellowship, which believers have with Christ—1 John, 1, 3 ; *Bezer* means fortification, which Christ is—Prov. 18, 10 ; *Ramoth* means high, and so is Christ—Is. 52, 13 ; and *Golan* means joy, which is found in Christ. [2] Both Christ and the cities of refuge were designed for persons liable to death. [3] The cities were easily reached, being placed on hills, and thus easily seen ; with good roads to them ; and being scattered through the whole land, two in the north, two in the south, and two in central positions ; so Christ is clearly exhibited, and always near.

LESSONS.—1. Like the manslayer, we are all exposed to death (Rom. 6, 23.) 2. As in the cities of refuge there is salvation in Christ for the greatest sinners, (Heb. 6, 18 ; 1 Tim. 1, 15.) 3. Like the manslayer, we should repair without delay to Christ as our hiding place.

No. 6.—Gideon's Army. Judg. 7, 1—8.

On account of their sins the Israelites had been delivered into the hands of the Midianites and Amalekites—chap. 6, 1—3. Gideon had received a commission from God to deliver his people. *Jerubbaal* signifies *let Baal plead* ; the name given in connection with the overthrow of Baal's altar—chap. 6, 31 & 32. *Harod* and *Moreh* were near Mount Gilboa in the tribe of Issachar. There were several places named *Gilead* east of Jordan. The Mount Gilead mentioned in

verse 3, was west of Jordan. In dismissing the *faint-hearted*, Gideon obeyed the law of Moses—Deut. 20, 8. The army of Gideon was at first 32,000, and was reduced to less than a tenth of its original number. By not kneeling to drink, but lapping the water in a standing posture, the three hundred shewed their anxiety for the conflict, and carelessness about bodily indulgence.

LESSONS.—1. It is a good thing, like Gideon, to rise early in the morning (Prov. 6, 9—11.) 2. Among the thousands who profess to be Christians, there are, as in Gideon's army, many faithless and faint hearted. 3. As in Gideon's army, a reparation will be made between the good and bad. 4. God is jealous of his honor, and especially in working out salvation for his people.

No. 7.—Gideon's Victory. Judg. 7, 16, 22.

Gideon had gone by night with his servant to the camp of the enemy, and had heard one of them relate a dream which encouraged him to attack them. The *pitchers* were made of earth and easily broken. The word translated *lamps*, means torches. The sudden flashing of the lights, and blowing of the trumpets at night must have greatly alarmed the enemy, leading them to suppose they were surrounded by as many companies as there were trumpeters, that is, three hundred. The victory of Gideon represents the triumphs of the Gospel. The sound of the Gospel is represented by the trumpets; its

light by the torches ; its ambassadors by the earthen vessels—2 Cor. 4, 8 ; its enemies by the Midianites and the Amalekites, and the great captain of salvation by Gideon.

LESSONS —1. Like Gideon, we should acknowledge the hand of God in every undertaking. 2. The conquests of the Gospel, as in the victory over the Midianites and Amalekites, are attributable to God, who can conquer by many or few. 3. God can make the enemies of the truth to destroy one another. 4. Let Christians beware of imitating the enemies of Israel in turning their hands against their brethren.

No. 8.—Jephthah & the Ephraimites. Judg. 12, 1—6.

Jephthah, when young, was rejected by his brethren, the Gileadites, who, when threatened by the Ammonites, were glad to have him for their captain. The *Gileadites*, were Israelites who lived east of Jordan. At their head, Jephthah had conquered the Ammonites. The tribe of Ephraim prided themselves on their large numbers, on the blessing of Jacob, (Gen. 48, 30,) on the fact that Joshua was of their number, and that the tabernacle was within their borders ; they therefore affected superiority over other tribes. They formerly complained against Gideon (chap. 8,) as now against Jephthah. *Shibboleth* and *Sibboleth* were two different ways of pronouncing the same word, which means an ear of corn. The Ephraimites

could not pronounce *sh*, just as the French cannot easily pronounce *th*.

LESSONS.—1. Success, as in the case of Jephthah, frequently exposes men to envy and hatred. 2. As in the case of the Ephramites, pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16, 18. 3. Quarrels between those most closely related by kindred or religion, are often the most bitter and deadly.

No. 9.—Birth of Samson announced. Judg. 13, 1—8.

The Philistines occupied the south-western coast of Palestine ; Joshua did not attempt to drive them out of the land, in which they continued for many ages as thorns in the side of the Israelites. The *angel of the Lord* was Christ.—See Mal. 3, 1. In verse 18, he is called “secret” or wonderful.—Is. 9, 6. The mothers of many eminent persons, like the wife of Manoah were long barren, as Sarah, Hannah, and Elizabeth. *Nazarite* means one who separates himself ; the law of the Nazarites is laid down in Numb. chap. 6. As born to be the deliverer of Israel, Samson was a type of Christ.

LESSONS.—1. Although God chastens his people he does not forsake them. 2. As Samson was raised up to be a deliverer, so Christ came to redeem us. 3. God’s approval of the law of the Nazarites shews that total abstinence from wine and strong drinks, as a beverage, is not improper. 4. Like Manoah, parents should seek guidance in training their children.

No. 10.—Samson's Strength. Judg. 15, 9—20.

Samson had previously killed a lion, slain many of the Philistines, and then retired to the rock Etam, which was in the tribe of Judah. *Lehi* signifies jaw-bone, and *Ramath-Lehi* the hill of the jaw-bone. In verse 19 *the jaw* is the same as *Lehi*, of which it is the translation, and the meaning is that the water came from the place called Lehi. *Enhakkore* means the well of him that cried. Samson was a type of Christ, who, like him, suffered himself to be bound by the Jews ; to be betrayed into the hands of his enemies ; who said upon the cross "I thirst," and by his cross conquered his spiritual foes.

LESSONS.—1. Men often betray their best friends, as the Israelites did Samson. 2. The spirit of God can enable us, like Samson, to break the bands of sin and Satan. 3. By instruments, worthless as a jaw-bone, God can perform great works. 4. As in the case of Samson, they who wait upon the Lord shall renew their strength.—Is. 40, 31.

No. 11.—Death of Samson. Judg. 16, 21—31.

Samson had revealed to Delilah the secret of his strength. She had cut off his hair, and being thus no longer a Nazarite but weak as other men, he was imprisoned by the Philistines. *Grinding* (v. 21) means bruising corn with hand mill-stones—a degrading occupation, usually assigned to wo-

men. The *temple of Dagon* was probably built on the one side of an open square, wherein Samson while making sport could be easily seen by the Philistines. It was not *while* but *after* making sport that they set him between the pillars. Besides the two central pillars which Samson caught, and on which the main beams rested, there were other pillars or walls on which the temple was built. In taking vengeance on the Philistines, Samson acted not in a personal capacity, but as the commissioned servant of God.

LESSONS.—1. In the midst of unhallowed pleasures, we may, like the Philistines, be hurled into ruin. 2. If, like Samson, we repent, God will hear our prayers. 3. Let us rejoice that like Samson Christ has by his death destroyed his and our enemies.—Col. 2, 15.

No. 12.—Orpah and Ruth. Ruth 1, 6—18.

Elimelech and his wife Naomi had been driven by famine to reside in the land of Moab, which was south-east of Palestine. Their two sons had married Orpah and Ruth, women of Moab, and were now dead. *Naomi* signifies pleasant—verse 20. The language in v. 12 refers to the law, (Deut. 25, 5,) according to which, the younger brother was to marry the widow of the elder brother. Orpah and Ruth through the family of Elimelech, were instructed in the knowledge of, and professed adherence to the true faith.

but one returned to idolatry, and the other remained steadfast.

LESSONS.—1. Unless necessity prevents, we should, like Naomi, repair to those places where we can enjoy religious privileges. 2. God's distinguishing favor is shown in bringing Orpah and Ruth into the outward enjoyment of means, and Ruth into the true spiritual fold. 3. As in the case of Orpah and Ruth, afflictions often serve to test religious character, and either to drive the formal away from, or bring the sincere nearer to God. 4. Like Orpah, we may love relatives and not love God.

SECOND QUARTER.

No. 1.—Christ anointed by Mary? John 12, 1—8.

Bethany was a town about two miles from Jerusalem, on the eastern side of Mount Olivet. This feast was in the house of Simon the leper. (Matt. 26, 6.) At supper, Jesus did not sit, as we do, but after the Eastern custom, reclined on a couch with his feet thrown back; it was thus easy for Mary to anoint and wipe them, coming behind him. *Alabaster* was a species of white marble. *Three hundred pence* would be upwards of ten pounds of our money.

LESSONS.—1. We ought, like Mary, to honor the Lord with our substance. 2. Those who, like

the family of Bethany, have received special benefits from Christ, are specially bound to honor him. 3. Property is best employed when devoted to Christ. 4. Worldly men like Judas conceal their covetousness, and neglect of religious interests under fair pretences.

No. 2.—Jerusalem Doomed. Matt. 23, 34–39.

It is not certain whether this Zechariah was the prophet, (Zech. 1, 1,) or the priest, the son of Jehoiada, who also may have had the name Barachias, (2 Chron. 24, 20–22,) or some other martyr to the truth. *Between the temple and the altar*, means between the Holy place and the altar of burnt offering, which was in the court of the priests. In the Old Testament, God's care for his people is compared to that of an eagle (Deut. 32, 11); in the New Testament the milder picture is presented of a hen gathering her chickens. The meaning of verse 39 is, that the Jews would not see Christ as a Saviour until they welcomed him as the true Messiah.

LESSONS.—1.—Although God suffers long, yet, as in the case of the Jews, he will not suffer always. 2. God will avenge the blood of his martyrs on those who approve the deeds of their murderers. 3. Mercies abused expose to the heaviest judgments.

No. 3.—The Judgment foretold. Matt 25, 31–46.

Christ, as mediator, is appointed Judge, because in all respects qualified; as the re-

ward of his humiliation ; for the comfort of his people and the confusion of his enemies. How full of consolation is the sentence of acquittal.—v. 34. How terrible the condemnation.—v. 4. Every word in both is full of meaning. The righteous are invited to *come* ; the wicked commanded to *depart* ; the former are laden with blessings, the latter with a curse ; the one, heirs of wrath, the other of glory ; the one to be the companions of all holy beings, the other of devils.

LESSONS.—1. On the last day we must all appear either at the right or left hand of the Judge, and receive sentence of acquittal or condemnation. 2. Seeing that every secret thing will be brought into judgment, and the least service or dishonor to Christ remembered, we should walk circumspectly. 3. The rewards of the righteous and the punishment of the wicked are alike eternal.—verse 46.

No. 5.—Agony in Gethsemane. Matt. 26, 36—46.

Christ had instituted the communion feast, and then retired to the garden of *Gethsemane*, which lay a little east of Jerusalem, across the brook Kidron and at the foot of Mount Olivet. Peter and the two sons of Zebedee, (James and John,) had also seen the transfiguration and the raising of Jairus' daughter. (Matt. 17, 1 ; Luke 8, 51.) Notice the very strong language—v. 38. Among the causes of the Saviour's intense agony was the view he had of the evils he was to endure within

the next few hours—the cruelty of his enemies ; the treachery of Judas ; the denial of Peter ; the desertion of the other disciples ; the assault of the Prince and powers of darkness ; and above all, the hiding of his Father's face.

LESSONS.—1. Learn the evil of sin, which could not have been expiated without Christ's drinking the bitter cup of suffering and death. 2. In circumstances of sore trial it is our privilege, like Christ, to pour out our souls in prayer to God. 3. Our prayers should be presented in submission to the will of God. 4. We should watch as well as pray—v. 41.

No. 6.—Peter's Fall & Repentance. Matt. 26, 69—75.

Christ had been seized in the garden, led to the palace of the high priest, tried by the Council and condemned as worthy of death. Peter's *denial*, so heinous in itself, was aggravated by various circumstances. He was an apostle ; had enjoyed the greatest privileges ; had made the strongest professions (v. 33, 35) ; and received the most direct and solemn warnings—v. 31, 34 ; his denial was public ; ~~twice~~ repeated ; accompanied with horrid oaths ; and at a time when Christ being on trial, most needed his countenance. His *repentance*, on the other hand, was immediate and deep.

LESSONS.—1. Genuine believers are liable like Peter to fall into great sin. 2. Let us guard against

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the causes of Peter's fall, self confidence, neglect of watchfulness and prayer, and the devices of Satan. 3. True believers do not fall away utterly, but like Peter are brought to repentance. 4. It is the word of Christ which the Holy Spirit makes effectual in leading to repentance—v. 75.

No. 7.—Christ before Pilate. John 19, 1—7.

The Jewish Council had not power to inflict death, and therefore sent Christ to Pilate, the Roman Governor. Pilate was cruel and unjust. An instance of his cruelty is recorded—Luke 13, 1. He should have protected Christ when he found him faultless, and not have delivered him to his enemies. Pilate was afterwards recalled by the Roman Emperor and banished; he died by his own hand. The *purple robe* was a sign of royalty, and put on Christ in mockery. The claim to be the Son of God, which Christ made, was understood by the Jews to be a claim of equality with the Father—John 5, 18.

LESSONS.—1. Old Testament prophecies have been fulfilled in Christ—Psalm 2, 2; Acts 4, 27. 2. The malignity of his enemies could find no fault in Christ. 3. Some magistrates, like Pilate, are swayed by popular fear or favor. 4. Let us imitate Christ in bearing shame and wrong with patience.

No. 8.—Mary at the Cross. John 19, 25—27.

Cleophas or *Clopas* was the same as *Alpheus*, the husband of *Mary*, the sister of our Lord's mother, and the father of *James*

the less—Matt. 10, 3 ; Luke 24, 10. There was another Alpheus, the father of Matthew.—Mark 2, 14. There is no foundation for the common belief that *Mary Magdalene* was ever a woman of disreputable character, or the same mentioned—Luke 7, 39. *John* was the disciple whom Jesus loved.

LESSONS.—1. The conduct of the three Marys is a motive to female piety. 2. How great was the love of Christ in providing for his mother amidst his own intense agony. 3. It is the duty of Christians, like John to care for the helpless poor.

No. 9.—The Crucifixion. Luke 23, 33, 38.

Calvary in Latin means the same as *Golgotha*, which is, the place of a skull ; this name may have been given either from the shape of the hill, or because it was a place of public execution. Christ was placed between the two malefactors, as if he was the greatest of the three. Compare with these verses the predictions—Is. 53, 12 ; Ps. 22, 7—18. The superscription being in different languages, accounts for the variations in the different Gospels.

LESSONS.—1. How wonderfully do justice and mercy meet in the cross of Christ. 2. Like Christ we should pray for our enemies. 3. Let us beware of crucifying the Son of God afresh—Heb. 6, 6.

No. 10.—The Resurrection. Luke 24, 1—10.

The *first day of the week*—this was the first Christian Sabbath. *They came*—v. 1, that is, the three women mentioned (v. 10.)

and Salome—Mark 16, 1. *Two men*, (v. 4,) These were angels in human form. *Joanna* was the wife of Chuza, Herod's steward.—Luke 8, 3.

LESSONS.—1. The resurrection of Christ confirms the truth of his doctrines. 2 It proves the Father's acceptance of his work—Psalm 16, 10. 3. It is a pledge of the general resurrection and final judgment—1 Cor. 15, 22 ; Acts 17, 31. 4. It is a motive to be heavenly-minded.—Col. 3. 1.

No. 11.—Unbelief of Thomas. John 20, 24–29.

Thomas in Hebrew is the same as *Didymus* in Greek ; it signifies *twin*. Thomas had been absent from the meeting of disciples on the first Christian Sabbath when Christ appeared to them—hence his unbelief. *After eight days*, (v. 26,) means on the first day of the week, which was thus a second time observed as the Christian Sabbath—See Acts 20, 7—1 Cor, 16, 2. In verse 28 there is clear proof of the Saviour's Divinity.

LESSONS.—1. The first day of the week is to be observed as the Christians Sabbath. 2. Neglect of ordinances, as in the case of Thomas, leads to practical infidelity. 3. How great is the condescension of Christ in removing our doubts. 4. Although we have not seen, yet believing, we may rejoice in Christ—verse 19 ; 1 Peter 1, 8.

No. 12.—Ascension of Christ. Luke 24, 50–53.

After his resurrection Christ shewed himself to his disciples 40 days—Acts 1, 3.

Bethany does not here mean the town, but the district, which included Mount Olivet, whence Christ ascended—Acts 1, 15. The disciples *worshipped* Christ *after* his departure, thus acknowledging his Divinity—Matt. 4, 10. *Continually*, that is regularly until the day of Pentecost, ten days afterwards.

LESSONS.—1. We should rejoice in the ascension of Christ as our King, intercessor, and forerunner. 2. Divine worship is due to Christ. 3. Like the apostles, we should be instant in prayer and praise.

THIRD QUARTER.

No. 1.—Samuel.—1 Sam. 1, 20—28.

Samuel means asked of God, because given in answer to the prayer of his mother Hannah, (v. 20.) who had vowed to dedicate him as a Nazarite to God—v. 11. *Eli* was the high priest, a good man, but neglected to correct his sons—chap. 3, 13. *Shiloh* was in the tribe of Ephraim; here the ark and tabernacle remained from the time of Joshua till the death of Eli.

LESSONS.—1. As in the case of Hannah, God is still the hearer and answerer of prayer. 2. Like Hannah, we should gratefully acknowledge answers to prayer. 3. Like Hannah, we should pay the vows we make to God. 4. Children ought like Samuel, to be early dedicated to God.

No. 2.—Death of Eli & Sons. 1 Sam. 4, 10—18.

The Israelites had brought the ark of the covenant into the camp, superstitiously transferring to it the trust due to God. The death of Hophni and Phinehas had been foretold.—Chap. 2, 32. The *seat* (v. 13) was an elevated throne. Eli had good reason to tremble when he reflected on the sins of Israel, the wickedness of his sons, the strength of the enemy, and the threatening of God. The loss of the ark affected him more than the death of his sons.

LESSONS.—1. Like Eli, we should be jealous for the honor of God. 2. God is faithful in executing his threatenings, as well as in fulfilling his promises. 3. External ordinances are of no value without the God of ordinances.

No. 3.—Dagon Overthrown. 1 Sam'l, 5, 1—9.

Ebenezer was between Mizpeh and Shen; this name was not given to the place till afterwards—chap 7, 12. *Ashdod* was one of the five chief cities of the Philistines; called *Azotus*—Acts 8, 40. *Dagon* means a fish, and the image was, probably, that of a man in the upper part, and of a fish in the lower; hence, in verse 4, the words in Italics might be left out, and the reading be—"only the Dagon (or fishy part) was left to him." *Dagon, cut upon the threshold*, would be considered by the Philistines as an act of homage to the ark by their god.

LESSONS.—1. Like Dagon before the ark, every idol will fall before Christ—Is. 2, 18. God will punish those, who, like the Philistines, profane his ordinances. 3. Many wish Christ to depart from them, as did the Philistines the ark—Matt. 8, 34.

No. 4.—David Anointed. 1 Sam'l. 16, 1,–13.

Saul, the first King of Israel, was rejected for disobedience—chap. 15, 26. *Samuel* was now old. *Jesse* was the grandson of Obed and Ruth—Ruth 4, 21–22. *David* means beloved. Like David Christ was born in Bethlehem and anointed King—Is. 61, 1.

LESSONS.—1. The faith of good men, like that of Samuel, sometimes wavers—verse 2. 2. We should worship God with reverence and godly fear—verse 5. 3. Outward appearances are deceitful—it is the heart to which God looks—verse 7. 4. Let us rejoice that, though despised like David, Christ has been anointed King over his Church—Ps. 2, 6.

No. 5.—David & Goliath. 1 Sam. 17, 38–50.

Goliath, a giant of immense stature, had challenged the Israelites to single combat, and the youthful David, by permission of Saul, had accepted the challenge. The result was to decide the victory between the two armies. The triumph of David strikingly represents the victory of Christ over Satan.

LESSONS.—1. The man who, like Goliath, trusteth in his own strength, is a fool—Prov. 28, 26. 2. God gives strength to those who, like Da-

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vid put their trust in him. 3. In every undertaking, we should, like David, acknowledge our dependence on God.—Prov. 3, 5—6.

No. 6.—David & Jonathan. 1 Sam. 20, 35—42.

Jonathan had agreed to give David a sign of Saul's disposition towards him—v. 21, 22. Saul still sought the destruction of David, which Jonathan now shews by the concerted sign. *Artillery* (verse 40) means his weapons. How deeply affecting is the separation of these two friends, but they derive comfort from their covenant with one another and with God. They do not seem to have met again except once—chap. 23, 16.

LESSONS.—1. Those are the best friends: who, like Jonathan, assist us in time of trouble. 2. Friendship is best confirmed when God is acknowledged by prayer—v. 42. 3. Friends may be separated in this world, but if believers, they will meet in heaven—John 14, 2—3. 4. Christ is our best friend, for, like Jonathan, he incurs his Father's wrath to save us from endless ruin.

No. 7.—Cave of Engedi. 1 Sam. 24, 1—8.

Engedi, means fountain of kids; this wilderness lay west of the Dead Sea; the country is described by modern writers as full of caverns; in Judea there are caves—some of them capable of containing several thousand men. To *cover the feet*, means to rest. As exposed to the persecution of the wicked, David was a type of Christ.

LESSONS.—1. The wicked, like Saul, persecuted the righteous. 2. We should render to magistrates all due honor. 3. We should not render evil for evil, but, like David, overcome evil with good—Rom. 12, 21.

No. 8.—Death of Saul. 1 Sam, 31, 1—13.

Mount Gilboa was in the tribe of Issachar, about 50 miles north of Jerusalem. Saul's putting himself to death cannot be justified—Ex. 20, 13 ; Acts 16, 28. His melancholy end was the punishment of his impiety—1 Chron. 10, 13—14. His head was placed in the temple of Dagon—1 Chron. 10, 10. Jabbesh and Bethshan were separated by the Jordan. *Ashtaroth* was a chief goddess of the Philistines and Sidonians.

LESSONS.—1. Impiety is sure to be punished. 2. How great are the evils of war, which hurries men, often unprepared, before the judgment seat of God. 3. Kings and princes, like others, are subject to death. 4. Let us seek to live the life and to die the death of the righteous, as did Jonathan.

No. 9.—Removal of the Ark. 2 Sam. 6, 1—12.

Baale was the same as Kirjathjearim, a town about 6 miles west of Jerusalem. The Levites should have borne the ark with staves, on their shoulders ; none were permitted to touch it—Numb. 7, 9 & 4, 15. The Philistines had put it on a cart, but they were not punished for this, as they knew not the law. Psalm 68 was probably composed in connection with the removal recorded—v. 12.

THIRD QUARTER.

25

LESSONS.—1. God is jealous of his honor, and punishes those who, like Uzzah, profane his ordinances. 2. Happy is the family which receives Christ as Obededom received the ark of the covenant.

No. 10.—Mephibosheth. 2 Sam. 9, 1—13.

Mephibosheth was a child of 5 years when Saul and his sons died; his lameness was caused by his nurse letting him fall as she fled when she heard the tidings of his father and grand-father's death—2 Sam. 4, 4. *Eat bread at my table continually*, that is, on all public occasions. Eastern monarchs commonly eat alone. *All that pertained to Saul*, (v. 9,) that is, all the property of his family.

LESSONS.—1. Like David, we should fulfil our engagements—1 Sam. 20, 42. 2. We should search out those who are entitled to receive kindness at our hands. 3. How great is the love of Christ in permitting us to enjoy fellowship with him at his own table—1 Cor. 10, 16.

No. 11.—Death of Absalom. 2 Sam. 18, 9—17.

Absalom, the third son of David, by Ahinoam (chap. 3, 3,) and distinguished for his beauty, had rebelled against his father—chap. 15, 10—12. His hair, which was his pride, now becomes his ruin. *Joab* was the son of *Zeruiah*, David's sister, and, therefore, cousin of Absalom. David had indulged Absalom too much and now reaps the sad fruits.

LESSONS.—1. Disobedience to parents exposes to fearful judgments. 2. That in which men glory,

often, as in the case of Absalom, becomes their ruin. 3. How great is the love of God, who, though we have rebelled against him, yet like David seeks our salvation—Rom. 5, 8.

No. 12.—Plague Stayed. 2 Sam. 24, 18—25.

David had numbered the Israelites, who were therefore plagued. The destroying angel was now at the threshing floor of Araunah—called Ornan—1 Chr. 21, 10. This was on Mount Moriah, where Isaac had been offered, and where the temple was afterwards built. *Fifty shekels* (v. 24) may have been the price of the floor, and six hundred shekels (1 Chr. 21—25,) the price of the whole ground.

LESSONS.—1. National judgments should lead to humiliation and prayer. 2. God is the hearer and answerer of prayers offered through faith in the sacrifice of Christ. 3. Like David, we should not serve God merely with what costs us nothing.

FOURTH QUARTER.

No. 1.—The Sower. Matt. 13, 1—13.

Parables are narratives of common occurrences representing spiritual truth. Jesus *sat*, the multitudes *stood*; these were the ancient postures of teacher and hearers. See explanation of this parable—v. 18—23.

LESSONS.—1. When the word preached does not profit, the fault is in the hearers. 2. We should

hear the word with diligence, preparation and prayer. 3. The hearing of the word should lead us to bring forth fruits of holiness in our lives.

No. 2.—The Tares. Matt. 13, 24—30.

The Kingdom of Heaven, is Christ's spiritual reign, begun in grace and completed in glory. *Tares* are a degenerate kind of wheat. The difference is not known till the ear is formed. See explanation—v. 37, 43.

LESSONS.—1. Satan is a personal agent, ever doing evil. 2. It is often difficult to distinguish between true believers and hypocrites in this world. 3. The distinction will be manifest to all on the day of judgment. 4. The happiness of the righteous and the misery of the wicked will be inconceivably great.

No. 3.—Two Debtors. Matt. 18, 23—35.

This parable illustrates the answer given to Peter—v. 21—22. *Ten thousand talents* of silver would be about two millions, and an *hundred pence* only four pounds of our currency. *Worshipped* (v. 26) means entertained. *Delivered to the tormentors*, (v. 34) that is, to be punished by torture.

LESSONS.—1. Our offences against God are infinite, and we cannot atone for them. 2. God is willing to pardon the greatest sinners. 3. Offences committed against us are as nothing compared with ours against God. 4. If we do not forgive others, we need expect no forgiveness from God.

No. 4.—Marriage Feast. Matt. 22, 1—14.

The *Marriage Feast* represents the blessings of the gospel. Those first bidden,

(v. 3) were the Jews. A second invitation, when the feast was ready, was customary in the East—Esth. 5, 8 & 6, 14. *Into the highways*, (v. 10,) that is, to the Gentiles. *Garments* (v. 11) were sent to the parties invited. The garment here, represents the imputed righteousness of Christ and the inwrought holiness of the Spirit.

LESSONS.—1. Many are called but few are chosen. 2. As Gentiles, let us rejoice that the Gospel is preached to us. 3. Let us beware of rejecting it. 4. Hypocrites will finally be detected and punished.

No. 5.—Good Samaritan. Luke 10, 30—37.

From Jerusalem to Jericho, (v. 30,) ; this road lies through rugged mountain passes, and has always been infected with robbers. The fate of this traveller represents man's lost condition ; but Christ, like the good Samaritan, when none else could or would save us, pities us and provides for our final salvation.

LESSONS.—1. We should pity and assist all men as we have opportunity. 2. Like the traveller, we have been ruined by Satan. 3. Let us be grateful to Christ, who, like the good Samaritan, denied himself to save us.

No. 6.—Barren Fig tree. Luke 13, 6—9.

The fig tree represents the Jewish nation. Three years were sufficient to test the character of the tree, and so the Jews had sufficient time to test their character. The

dresser is Christ. *This year also*—the Jews were accordingly spared nearly forty years, when they were cut down by the Romans.

LESSONS.—1. God expects fruit from the members of his visible Church. 2. Great is the patience of God in bearing with us, as he did with the Jews. 3. But though he suffers long he will not suffer always.

No. 7.—Prodigal Son. Luke 15, 11—24.

The two preceding parables in this chapter, represent God seeking and finding the lost sinner—this represents the sinner seeking and returning to God. To *feed swine*, (v. 15) must have been very degrading to a Jew. *Came to himself*; (v. 17) he had previously acted as a fool.

LESSONS.—1. Men are naturally unwilling to be dependant on God. 2. The service of sin is hard and degrading. 3. The sinner should repent and return to God. 4. God, like the father of the Prodigal, is willing to re-admit the penitent to his favor.

No. 8.—Rich Man & Lazarus. Luke 16, 19—31.

Abraham's bosom, (v. 22,) is heaven, where saints enjoy communion with each other as well as with God. *Lest they also come* (v. 28); he feared not merely for them, but lest their presence should add to his misery. *Moses and the prophets*, (v. 31) the Old Testament Scriptures.

LESSONS.—1. Wealth does not secure or poverty exclude from heaven. 2. Angels are minis-

tering spirits to the righteous—v. 22. 3. Life is the only time for repentance. 4. It is vain to pray to saints. 5. The Bible is a sufficient guide of faith and life.

No. 9.—Unjust Judge. Luke 18, 1—8.

The *widow*, represents the Church suffering persecution, or believers in affliction. *Avenge me*, that is, do me justice. (See Rev. 6, 7—8.) The parable is designed to shew, that if an earthly judge who is *unjust* and *cruel*, will yield to the repeated prayers of a poor widow who *wearies* him, much rather will God, who is infinitely *good and holy*, hear the continual supplications of his chosen ones whom *he loves*.

LESSONS.—1. We should pray without ceasing. (v. 1; Eph. 6, 18.) 2. For this purpose, we should ask the Spirit to help our infirmities (Rom. 8, 26.) 3. For good reasons, God sometimes defers to grant the requests of his people, but answers in the end. 4. The enemies of religion will be punished.

No. 10.—Pharisee & Publican. Luke 18, 9—14.

Stood and prayed (v. 11); standing was the usual posture in public prayer—1 Kings 8, 22; Mark 11, 25. *I fast, &c.*, [v. 12]; the law did not require such frequent fasting, or tithes of anything but of the fruit of the fields or flocks. The prayer of the Pharisee was like the offering of Cain—without confession of sin, or reference to Christ. The Publican, like Abel, acknowledged both.

FOURTH QUARTER.

31

Justified rather than—there are no degrees in justification, and the meaning is, that the Pharisee was rejected.

LESSONS.—1. God exalts the humble, and abases the proud. 2. The self-righteous are rejected by God. 3. If we humbly confess our sins, God is willing to pardon—1 John, 1, 9.

No. 11.—Ten Virgins. Matt. 25; 1–13.

In the East, the bridegroom usually conducted the bride from her father's house to his own, where the principal feast was celebrated, and whence, young female friends came out to welcome him with lighted torches. The *bridegroom* is Christ, the time of return is the day of Judgment, the wise virgins are true believers, the foolish are mere formal professors.

LESSONS.—1. The lamp of profession, without the oil of grace, is worthless. 2. When death or judgment comes, the door of mercy is shut. 3. We should therefore be always ready.

No. 12.—The Talents. Matt. 25, 14–30.

A man travelling into a far country, [v. 14,] represents Christ departing to heaven till the day of judgment. *Talents*, mean privileges and opportunities of usefulness; the different numbers are the different proportion of gifts.

LESSONS.—1. God bestows upon each man gifts to be employed in his service, 2. We are respon-

sible for the smallest measures of ability or influence. 3. Our labor will not be in vain in the Lord. 4. Punishment awaits the idle and unprofitable, as well as the positively wicked.

THE END.

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